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THE HISTORY

OF THE

FIRST PRESBYTERIAN CHURCH,

AUBURN, N. Y.

A DISCOURSE DELIVERED SABBATH, MARCH 7, 1869, ON LEAVING THE OLD CHURCH
PREVIOUS TO ITS REMOVAL TO GIVE PLACE TO THE NEW EDIFICE.

BY

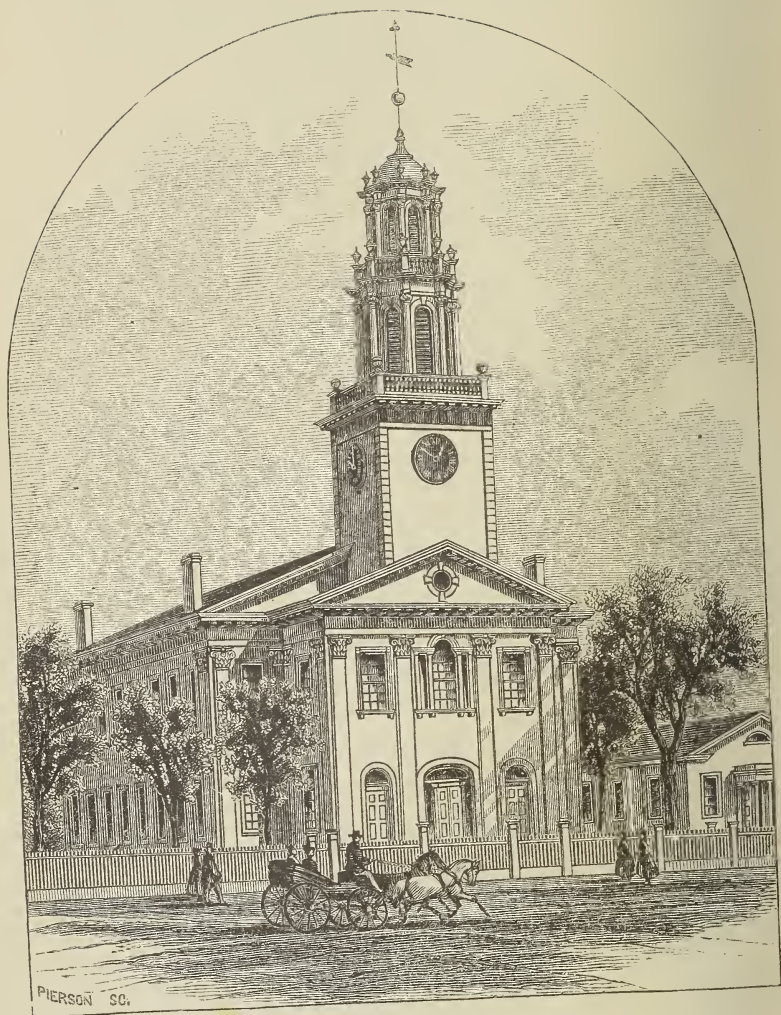
CHARLES HAWLEY, D.D.,

PASTOR.

AUBURN:

PUBLISHED BY DENNIS BRO'S & CO.

1869.



1817 — 1869.

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CORRESPONDENCE.

AUBURN, March 10, 1869.

REV. CHARLES HAWLEY, D.D.—

DEAR SIR: Having heard with great satisfaction your valuable historical discourse, delivered last Sabbath at the First Presbyterian Church in this city, the undersigned respectfully request a copy of the same, for publication.

Very truly, yours,

RICHARD STEEL,
S. WILLARD,
I. F. TERRILL,
A. H. GOSS,
JAMES HYDE,
F. L. GRISWOLD,

J. S. SEYMOUR,
H. WOODRUFF,
D. HEWSON,
ABIAH FITCH,
H. J. SARTWELL,
C. A. LEE,

Elders.

JOHN S. FOWLER.
HORACE T. COOK,
JOHN OLMSTED,

E. C. SELOVER,
G. J. LETCHWORTH,
C. H. MERRIMAN,

Trustees.

AUBURN, March 13, 1869.

GENTLEMEN—

Your request is very gratifying to me, and, in complying with it, I can only express the desire that the discourse thus kindly received, may serve, in its more permanent form, to keep in remembrance a history so worthy of preservation.

Most respectfully and sincerely yours,

CHAS. HAWLEY.

To the Session and Trustees of the First Presbyterian Church, etc.

HISTORICAL SERMON.

“ One generation shall praise thy works to another, and shall declare thy mighty acts.”—PSALM cxlv. 4.

It is fifty-two years, the present month, since this house, in which we hold our last religious services to-day, was dedicated to the worship of God. This was less than a quarter of a century after the first settlement of the town. The men who took an active part in its erection, with two or three exceptions, are gone from the living. It is the only public building in the place that has survived the changes of that period; and scarcely a private dwelling, which was cotemporary with it, remains. It has been preserved through these eventful years, alike from calamity and desecration; and now yields only to the necessities of church growth, which, for some time, it has been inadequate to meet. All familiar with Auburn,

particularly its older residents, regret its removal, and with it almost the last trace of the town as it was fifty years ago. But a more sacred sentiment forbids its disappearance without emotion. The past is revived, and we recall what God hath here wrought to his praise—the numbers that have found salvation within these walls, and been disciplined for heaven, with the whole sum of influence that has gone out near and far, from this center of spiritual light and life. These are saintly memories, and they cluster thickly about the holy building, and become the more precious, now that it is so soon to pass from our sight. Other generations must seek and serve God on this ground, before the new house, to which this gives place, will have become invested with similar associations. This is a part of the sacrifice involved in the good work we have undertaken, in doing for those who are to come after us, what was done by a former generation for ourselves. It was neither to be expected, nor desired, that the ties which bound us to this venerable sanctuary should be sundered at a blow ;

and if we have appeared to others to move slowly and reluctantly in our new enterprise, it has been for reasons which perhaps all could not fully appreciate. We have waited for time and events to solve doubts and difficulties, always incident to an undertaking of this magnitude; but not too long, as all now see, for the best result. The way has thus been prepared, in the good providence of God, to enter upon the work with a cordial unanimity and a generous zeal, which reflect great honor upon the congregation. We have begun to build a Christian temple, intended in the durability of its material, its substantial architecture and spacious accommodations, to continue for many generations. And, as "the palace is not for man, but for the Lord God," we may confidently hope that he in whose favor we have begun, will continue to guide and bless us, until we see the work completed.

The present occasion is an appropriate one to review the entire history of this church, already some years in its second half-century. This history is closely identified with that of the

town from its origin. The men who came here to fell the first trees, to build the first mills, and open the first stores, and shops, and inns (not always the nurseries of morals), were the men who formed churches, established schools, and provided with a liberal foresight for the moral and religious interests of the place. There was nothing in this immediate locality to attract the idle and the vicious, or to detain that class of mere adventurers ever found on the advance wave of immigration. But for its fine water-power, it might have remained to this day the same unsightly spot it was seventy-five years ago. A miry swamp, dark with hemlocks, and flanked by sharp and broken hills, was not prophetic of our Auburn, as certainly it was not suggestive, unless by way of contrast, of a name which the poet's genius has ever associated with the "loveliest village of the plain." There was once an Indian village on or near this site, if we may believe the tradition, while the ancient mounds along the brow of Fort Hill would indicate another, and perhaps older race, that once lived and struggled on this ground, and passed away.

The changes, however, by which this unpromising spot has been transformed into a thriving and beautiful city, have been wrought within three-quarters of a century, and in immediate connection with religious institutions.

The first settler, Col. John L. Hardenburgh, was from a Dutch family prominent in the colonial history of the State as early as the time of Queen Anne, under whose royal seal was issued the famous grant of land known as the Hardenburgh Patent. He was an officer of the Revolution, entering the army as Lieutenant of the Second New York regiment, June 20th, 1777, the date of his commission, and served with distinction until the close of the war. He took part in the expedition under General Sullivan against the Iroquois in 1787, and two years after conducted the survey of the military tract reserved by the State for bounty lands to soldiers. Having selected lot No. forty-seven, marked on his map of survey as "a good mill site," he came here to settle, in 1793, from Rosendale, Ulster county, N. Y., bringing with him a single white man and four or five slaves. This

lot, a mile square, now comprises the large and growing part of the city east of the line of North and South streets. He built a log house near the present junction of Franklin and Market streets, which, together with a saw and grist mill, erected by him near where the Outlet crosses Genesee street, formed the nucleus of the settlement known as Hardenburgh's Corners. William Bostwick came from Connecticut the following year, and added a tavern to the conveniences of the place, the comfort and hospitality of which won the praises of early travelers. This was only five years after the first white man had settled on the Genesee river, with scarcely half a dozen families scattered along the entire route from Fort Stanwix on the Mohawk, to Geneva on Seneca lake. But the tide of immigration now began to flow in rapidly. In 1795 a stanch colony of ten families came from Gettysburg, Pa., and made a settlement about three miles up the Owasco. They at once organized a Reformed Protestant Dutch church, choosing Jacob Brinkerhoff and Cornelius Van Auken elders, with Roeliff Brinkerhoff

and Thomas Johnson deacons, and built a rude house of worship, the first erected within the present limits of the county. Colonel Hardenburgh, being connected with the colony by ties of family relationship and of religious faith, identified himself with this society, which took its corporate form and title at a meeting held in his house, September 23d, 1796. He was married the same year to Martina Brinkerhoff, and the names of his two children, John Herring and Maria, appear on the baptismal register of the Owasco church in the years 1798 and 1800, under the pastorate of Rev. Abram Brokaw. Colonel Hardenburgh died, after a brief illness, on the 25th of April, 1806, in the 59th year of his age, and was buried in the North-street cemetery with military honors. He was a firm patriot and a brave soldier, and is remembered by the older inhabitants as a genial companion, and a kind hearted, generous man.

The infant settlement was now fairly on its slow but steady march of progress. It had a population of about two hundred and fifty,

and had taken the name of Auburn. In the meanwhile, at several other points in the township, there were small groups of settlers, who had begun to clear away the forest and plant the institutions of religion.

The first missionaries who came into this region, of whose labors we have any account, were sent by the General Assembly of the Presbyterian church. As early as 1795, Rev. Daniel Thatcher, of the Presbytery of Orange, passed through the military tract, seeking out its scattered families and preaching as he had opportunity. In 1798, Rev. Asa Hillyer, of the same Presbytery, and pastor at Orange, N. J., performed similar service in this vicinity, confining his labors chiefly to Genoa and Aurora. About the same time Rev. Aaron Condit,* then pastor of the church at Hanover, N. J., accompanied by his excellent deacon Silas Ball, made a missionary tour on horseback, by the way of Owego, as far north as Aurelius, having special regard to the families that had gone from his own parish into the new settle-

* The father of Prof. J. B. Condit, D.D., of Auburn Theological Seminary.

ments. Coming upon a small cluster of houses in this immediate neighborhood, after the day's ride, he held an evening service, and administered the Lord's supper to a little band of eleven disciples. A year or two afterward, the good Dr. Perrine, then a licentiate of the Presbytery of New Brunswick, and so gratefully remembered from his subsequent residence in Auburn as a theological professor, itinerated over this ground, and hence through Ontario and Seneca counties, threading his way, as he used to say, along paths marked by blazed trees through a continuous forest.

But the more systematic labors which resulted in the formation of churches in this region, were by missionaries sent out by the General Association of Connecticut. In 1798, Rev. Seth Williston spent four months in this county, preaching, attending conferences, visiting the sick, administering the sacraments, and finding "some Christians in all the settlements." He also organized churches in Aurora and Locke. Rev. Jedediah Bushnell, near the close of the year 1799, gave two

months of missionary service in this county, and reports "a number of settlements where God is beginning his glorious work, and the people everywhere anxious to receive the gospel." Rev. Solomon King gives similar testimony of the work of God, and the hunger of the people for the bread of life. Williston, in a letter giving account of revivals occurring on this field, under date of April 29th, 1799, writes: "I have lately heard from Aurelius, in Onondaga county, that the spirit of God is poured out upon one part of the town." He sees the way thus prepared for the establishment of gospel churches, and exclaims with more than his wonted enthusiasm, "O that these lights were all burning and shining! What a luster they would shed around our desert!" We have now come to the date of the formation of the first church within the present limits of Auburn and Aurelius. It was one of the "lights" kindled in the great revival of 1799. For some two or three years, the church was dependent upon the casual labors of the passing missionary, until 1801,

when Rev. David Higgins, from North Lyme, Ct., visited it in his brief service of the Connecticut Association, and accepted a call as its pastor, with the understanding that he would return the following year for permanent settlement. It took corporate form and title as the First Congregational Society of Aurelius, May 21, 1802, at a meeting held at the public house of Henry Moore, situated about a mile from the Half Acre, on the road to Union Springs. Cromwell Bennett and Ansel McCall presided, and nine trustees were elected, viz: Thomas Mumford, Henry Moore, John Grover, Jr., Josiah Taylor, Hezekiah Goodwin, William Bostwick, Moses Lyon, Joseph Grover, and Jesse Davis. These names represented the several settlements within the town, where small congregations had already been gathered, which, as we shall see, subsequently became separate churches, our own among the number.

Mr. Higgins returned, according to the arrangement, and was installed October 9th, 1802, by a council composed of Presbyterian and Congregational ministers. The next year he

became a member of the Presbytery of Geneva, at its formation, and preached the opening sermon. His pastoral supervision extending over the four congregations—at Hardenburgh's Corners, where he took up his residence, Half Acre, Grover settlement (now Fleming), and Cayuga, he held services with preaching at each place, once in four Sabbaths ; but, on stated occasions, they were accustomed to unite in observing the Lord's supper, meeting at the house of Henry Moore, until the church edifice was built at the Half Acre.

The congregation here consisted at the time of some twenty or thirty persons ; and the Sabbath services were held at the red school-house which then stood on the south-west corner of Genesee and South streets. This continued to be the place of meeting until the Centre House was built, whose "long room" presented more ample and inviting accommodations. There being no other congregation in the village, it embraced all who prized religious privileges, without respect to denominational differences. William Bostwick, al-

ready a trustee, and reliable to lead the singing, aided by his wife and three children, and Dr. Burt, cherish Episcopal preferences--both worthy men, and afterward influential in forming the first church of that denomination in Auburn. Henry Amerman is from the Dutch church of Owasco, and John Cumpston from the Dutch county of Schoharie, but at home with their New England brethrer. Elijah Esty, born within sight of Plymouth Rock, and his wife, a descendant of the Williams family, that came over on the *Mayflower*, recognize their accustomed spiritual fare in the sound and godly teaching of the Puritan pastor. Silas Hawley will take care that the weekly prayer-meeting is maintained, and that at the proper time Auburn shall have its church. David Hyde is already here, with his heroic mother, who, thirty years before, escaped, with her two boys, on horseback, from the Massacre of Wyoming. Horace Hills and Eleazer, his brother, natives of East Hartford, Ct., are young and enterprising merchants, who, together with William Brown, a

successful lawyer, after studying for the ministry, will do their full part in sustaining the institutions of religion and promoting every good work.

It is evident that the time has arrived for considering the propriety of a separate church organization for this community. The initial step was taken, September 17th, 1810, when a meeting was held at the Centre House, kept by David Horner, at which Bartholomew J. Van Valkenburgh and Moses Gilbert presided, and John Cumpston served as secretary. Robert Dill, Silas Hawley, Henry Amerman, Moses Gilbert, and Noah Olmsted were elected trustees; and the organization took the corporate title of the First Congregational Society of Auburn. It was nearly a year after, that the church was formed, as the result of "much deliberation and prayer, and with a mutual agreement on the subjects of experimental and doctrinal religion." The event took place in the long room of the Centre House, July 14th, 1811, at the usual time of public worship, under the direction of

Mr. Higgins, who for nine years had served the congregation as an integral portion of his parish. The Articles of Faith, and the Covenant, were similar to those in use among the New England churches, and the church took the Congregational form. Baptism was administered to Oliver Lynch, on profession of his faith. The others renewed their covenant, and the simple and impressive scene closed with declaring them "a Church of Christ, and entitled to all the privileges of his visible kingdom." The original members were Daniel Haring, Silas Hawley, Oliver Lynch, Eunice Higgins, Sarah Gilbert, Betsey Tyler, Rachel Parker, Sarah Hawley, Anna Cogswell. The following Sabbath the Lord's supper was administered, and the names of Dolly Hyde and Mary Haring were added to the roll; soon after, those of Horace Hills, Hannah White, Rachel Phelps, William Brown, Catherine Van Valkenburgh, Charity Rogers; and the first year of its organization the church consisted of seventeen members. In August of that year it was taken under the care of the

Presbytery of Cayuga, then just formed, and having held its first meeting in this place, January 7th, 1811.

Mr. Higgins remained with the congregation here until February, 1813, when he was released from his pastoral relations with the church of Aurelius to take charge of the church of Bath, Steuben county. His arduous labors and large usefulness, for the eleven years of his ministry in this town, drew from his brethren of the Presbytery a warm expression of their regard for his eminent service, and their personal regret at the separation. After serving the church at Bath until 1831, and preaching in several other places in that neighborhood, he removed to Norwalk, Ohio, where he died, Sabbath afternoon, June 18th, 1842, while sitting in his chair, having attended the morning service, as usual. He had passed the 80th year of his age, and was in the 55th of his ministry. He was a native of Haddam, Ct., a graduate of Yale College, a pupil in theology of Drs. Smalley and Lyman, and pastor of the church in North Lyme for a

period of fourteen years, before coming to this place. He was a man of liberal culture, of commanding presence, genial and occasionally humorous in social intercourse, a solid and instructive preacher, a wise and watchful pastor. His name will ever be connected with the earliest efforts to plant the seeds of gospel truth on this ground, so fruitful, through after years, in the characteristic graces of evangelical piety.

The church has now a roll of twenty-seven members. One has taken a letter to the church at Bath, and she will be missed from the circle of godly and praying women. Two have died on successive days: one a few weeks only after the public profession of her faith in Christ; and the other, Daniel Haring, one of the original nine, just as he is about to remove to an adjacent town. The congregation has received some valuable accessions, whose influence upon its spiritual welfare will be felt for many years to come. Everything indicates improvement. The gift of five acres of land by Robert Dill, for educational purposes, has secured the establishment of an academy, and the erection of a

fine three-story brick building upon the spacious lot. Auburn has been made the county seat, and the court-house is already built, offering a commodious place for worship until the new church edifice, which begins to be talked of, is secured. But the immediate necessity is a suitable pastor. A subscription paper has been in circulation for the salary; and April 16th, 1813, the congregation are prepared to extend an unanimous call to Rev. Hezekiah North Woodruff, of Aurora, then in the town of Scipio. In his reply, after something more than two months' consideration, accepting the call, Mr. Woodruff expresses the fear that the provision made for his support "will not be fully adequate to free him from worldly care and embarrassment;" but in view of the many burdens resting on the society, and in the confidence that if at any time the proposed salary should be found inadequate, "the trustees will make use of such means and measures, from time to time and to the utmost of their ability, to make him comfortable," he is induced to favor the call. The

installation took place June 22d, 1813. The pastor elect, himself, preached the sermon, and received, together with the people, the charge from Levi Parsons, already some years at Marcellus. Francis Pomeroy, of Brutus, and Seth Smith, of Genoa, also took part in the exercises. These are now cherished names of venerable and sainted men.

Early in the pastorate of Mr. Woodruff, the propriety of a change in the form of the government of the church was agitated and freely discussed. It had been from the first under the care of the presbytery. The reasons which prevailed in giving it the Congregational type no longer existed; and at a meeting held in the court-house, August 15th, 1814, it was unanimously determined to "adopt the Confession of Faith and Form of Government of the Presbyterian Church in the United States, as the standard faith and discipline." At the same time Silas Hawley and John Oliphant were chosen ruling elders, and were ordained December 4th, 1814, the former being also set apart to the office of deacon.

The board of trustees has also undergone some changes since the society took corporate form. The new members are David Hyde, Horace Hills, David Horner, and John Oliphant. The secular interests of the congregation will be well cared for in such hands, and it will not be long before something is done toward church erection. A female charitable society has been formed, auxiliary to the Genesee Missionary Society, and is accredited, in 1813, with a donation of five dollars, the first contribution to missions from Auburn of which I find any record. In the summer of 1815, Miles P. Squier, agent of the Young People's Missionary Society, organized at Utica the previous year, passed through this place, and in the absence of the pastor, left for his examination a copy of the constitution, which resulted in the formation of an auxiliary of nearly an hundred members, with Horace Hills as president, Noble D. Strong (then principal of the academy), vice-president, William Bacon, secretary, and William Brown, treasurer. The association held quarterly meetings for the reception

of missionary intelligence, with essays and addresses from the members. Its contributions the first year were ten dollars and thirty cents, with a commendable increase the next year to sixty dollars and twenty-five cents.

It is interesting to know that the congregation, and especially its young people, were in full sympathy, at that early day, with all efforts to give the Gospel to the destitute. It was the time when the great benevolent societies with whose operations we are now familiar were coming into being. Unusual interest was manifested in the circulation of the Scriptures; and February 22d, 1815, two years before the American Bible Society was organized, Mr. Woodruff presided at a meeting, held at the court-house, to form a county Bible society, under the auspices of the Presbytery of Cayuga. An efficient Tract society was also formed about this time, which, with its thorough system of visitation, was for many years productive of great good.

In connection with this development of benevolent activity, measures for the church

edifice were so far matured that the work was commenced in the spring of 1815. Lawrence White, an architect of approved taste, had furnished a desirable plan. John H. Hardenburgh gave the lot; and the sum of \$8,000 was pledged to the trustees. I find no record of the proceedings, except the original subscription paper, time-stained and soiled by much handling, a memorial of sacrifice and public spirit worthy of preservation. It was faithfully circulated, and besides the names identified with the early history of the congregation, are others of honorable and wide reputation, such as Elijah Miller and Enos T. Throop, opposite to liberal sums. It became necessary to repeat the first effort, to which the subscribers responded, in most instances, by doubling their subscriptions. Labor and material were freely contributed. The work was put under the charge of Bradley Tuttle, as the master-builder. The corner-stone was laid by the pastor with appropriate ceremonies, containing a copy of the Bible, as indicative that the church is "built upon the foundation of the apostles and

prophets, Jesus Christ himself being the chief corner-stone."

The pastorate of Mr. Woodruff occupies a period of three years only. But though brief, it was an interesting era in the annals of the congregation. The church could now report fifty-seven members. It had become Presbyterian in its polity, and, with multiplied facilities, had fairly entered upon its prosperous career. In the midst of these tokens of success, the ministry of Mr. Woodruff here was brought to an abrupt close, by one of those liabilities to which the pastoral relation is at all times exposed, and to be guarded against only by extraordinary prudence. The young village of Auburn was in his day greatly agitated, and much divided in opinion over an alleged homicide, the point in dispute being whether the man died of the blows inflicted by his assailant, or from injudicious treatment of his wounds by the attendant physicians. Mr. Woodruff's knowledge of the affair came by way of pastoral duty, and compelled him to be a witness at the inquest and on the trial.

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This involved him in the controversy, which took on several phases of excitement, and, unfortunately finding its way into the pulpit, resulted at length in a request from the congregation that the Presbytery dissolve the relation. After a patient examination of the whole case, involving a three days' session of the body, the request was acceded to, August 27th, 1816, on the ground of expediency, with a special minute by the Presbytery, that this action in no way affected the ministerial integrity of the retiring pastor. He was soon after installed over the two churches of Herkimer and Little Falls. Mr. Woodruff was a native of Farmington, Ct., was educated at Yale College, and was first settled at Stonington. Coming into this region as early as 1804, after nearly twenty years' experience in the ministry, he took a leading part in its ecclesiastical movements, and was held in high esteem by his ministerial brethren. His published sermons evince his thoroughness as a preacher, and he is remembered as an attentive and enterprising pastor. Perhaps the times were getting ahead of his

conservative tendencies, particularly in respect to revival measures, and he might have proved less adapted to the new responsibilities of this position, than to the work of preparation, which he did wisely and well. He died in 1833, after serving the gospel nearly fifty years.

Five years had elapsed since the church took separate form, when both its founder and first pastor were in other fields of labor. The village, incorporated the previous year (1815), had now a population of about fifteen hundred. The men who were to control its social and business enterprises, and give type to its future for another generation, were rapidly coming in, and much would depend upon the choice of the man to occupy a position of such growing importance. A call was given to Rev. Dirck Cornelius Lansing, whose ministry of eight years in Onondaga had been attended with signal success, and who at the time was supplying the pulpit of the Park street church, Boston, just after the brilliant pastorate of Dr. Griffin. He had already been solicited to

settle in that city; and though reluctant to favor the invitation from Auburn, he was led, from considerations of duty, to visit the church here, before giving an answer to the overtures from Boston. The result of his preaching a single Sabbath determined him. A peculiar solemnity attended the services of the day, and several conversions occurred. He accepted the call in October, 1816, but did not enter upon his labors until the following spring. He returned March 3d, 1817, the day he was thirty-two years of age.

The church edifice was completed, awaiting the coming of the new pastor. Its size was fifty-five feet in length by fifty-two feet in width, and it had on the floor seventy-four slips and ten square pews, the larger part of which had been sold for \$15,000, a sum which nearly covered the cost of the building. An additional expenditure of several hundred dollars would be required to inclose and improve the grounds. The bell, weighing 1,250 pounds, had already been raised to its place in the tower. The whole structure was justly re-

garded at the time as a model of elegance and taste; and now, after more than half a century, it requires some nerve to lift the ax and the hammer against the carved work of the sanctuary. Our fathers did better for the house of the Lord than for their own dwellings, the best of which were of the plainest sort, and architecturally mean in the comparison. When we remember that the village, of which it was now the pride and ornament, had only fifteen hundred inhabitants, and no accumulated wealth, and was encompassed by dense forests, where are now streets lined with comely and costly residences, we cannot withhold our grateful tribute to the generous spirit and wise forecast, which made the house of God the notable and attractive edifice of the place. Who can measure the influence of this one circumstance upon the character and position of this church, from that time to the present hour? Its rapid growth, as we shall see, dates from its occupancy of the new house. The other public buildings of the village were the court-house and jail, county clerk's office, and

the Episcopal church. The dwelling houses numbered one hundred and forty-three, with ten offices, twenty stores, forty-four mechanic shops, six mills, and I regret to add, six stills.

The dedication took place March 5th, 1817. The day was bright, and as the doors opened half an hour before the appointed time for the service, the crowd that had gathered immediately filled the house. Dr. Lansing offered the prayer and preached the sermon from 1 Kings viii. 27: "But will God indeed dwell with men upon the earth? Behold, the heaven of heavens cannot contain thee, how much less this house that I have builded." The discourse was published, and concludes with the petition, which has proved a prophecy: "Bless with thy gracious presence, O our Father, thy worshipping people in this house. Appear for the conviction of sinners and the consolation of thy friends; and in the great day of solemn adjudication, let it be known that a multitude of sinners have been born in this house to immortal glory." Here we have the keynote of the new ministry. The installation,

preceded by a day of prayer and fasting, occurred on the 23d of April. The sermon was preached by Caleb Alexander, the pastor's father-in-law and successor at Onondaga; Samuel Parker offered the prayer; William Wisner, then at the commencement of his blessed ministry at Ithaca, gave the charge to the pastor, and Jephtha Poole, of Brutus, the charge to the people.

The seal of the Divine approval was quickly put upon this pastoral union. The communion service of the next Sabbath was followed by a church conference, to consider measures for advancing the spiritual interests of the community. A document prepared by the pastor and adopted by the church, expressive of a penitent renewal of their covenant with each other and the Lord, was read the following Sabbath in presence of the congregation, as the members of the church arose, and amid the tears of the whole assembly, gave it their public assent. On the evening of that day, it was evident that a work of God, in unusual power, had commenced. Dr. Lansing, in later

years and with his enlarged experience of religious revivals, was accustomed to speak of that evening as the most memorable of his life. Such was the effect of the truth, applied by the Spirit, that the people cried out as in the scene of Pentecost, "What must we do?" Numbers went weeping to their homes; and some, overcome by their convictions, tarried by the way for prayer and Christian sympathy. The next morning, and without preconcerted plan, members of the church were seen moving from house to house, for religious conversation with their neighbors, and communicating, as they met, the results of their visits. Christians were ablaze with unwonted zeal, and the town was shaken as with the presence of God. Religion became the universal theme. Conviction was deep and pungent; and in most cases of conversion the work was short. The converts were zealous and bold for their new Master, and the revival was of such commanding power, as to control every interest, public as well as private. Let me give a single incident as illustrative of the time. There was in the village at that

early day a large and influential body of the Masonic fraternity; and in the midst of the religious interest occurred the anniversary of St. John the Baptist, on the 24th of June. Dr. Lansing having been connected with the order, was selected to conduct the exercises, which were held in this house, and to give the discourse on the occasion. With a skill of adaptation which reminds one of Paul at Areopagus, he found his theme in the inscription on the richly ornamented cap worn by each of the members,—“**HOLINESS TO THE LORD;**” and with all the fervor of his characteristic eloquence, he pressed the sacred motto, as the most open avowal that could be made of supreme regard for the glory of God, even a profession of devotion to his service, not inferior to that made in the Church of Christ. Reminding his brethren of the order that it was a time when the Lord was appearing in the beauty of his holiness, and the power of his grace, to convert sinners, he besought them to conform their lives to the inspired inscription, and give themselves to the work of

his salvation; and as this was the anniversary of the sainted Baptist, whose devotion to the Redeemer of men, in preparing his way, was so conspicuous, with great sincerity and tenderness he implored them never more to wear this sacred emblem of devotion to the most High God, until, renouncing all sin, their hearts were filled with his love. The apostolic boldness and affectionate fervor of this appeal make the scene one of historic interest. It produced a profound impression, as we learn from the village papers of the day, and contributed very much to the progress of the revival. During the most of the summer, the pastor held three services in the church and a fourth at the court-house, each Sabbath, presenting to the crowds attracted by his eloquence, as few men of his time were able to do, the sovereignty of God and the dependence of sinners, in harmony with the duty of immediate repentance, as drawn from the divine character and government, the nature and desert of sin, the frailty and uncertainty of human life, and the solemnities of the

future world. The first Sabbath in August of this summer was a notable day. Not less than 2,500 persons, it was thought, gathered in and about the church at the communion service, some coming a distance of twenty and even thirty miles. The house was densely crowded, and outside, wagons were arranged at the open windows, from which numbers looked in upon the solemn spectacle, as one hundred and forty-six stood up in these aisles to make profession of their faith in Christ, in presence of the emblems of his sufferings and death. A sacred awe rested on the multitude, and the stillness and order becoming such a solemnity reigned throughout the scene. One-tenth of the population put themselves that day on the Lord's side and with his people. Of this number, some had been known as infidel in their sentiments, and others as profligate in their lives; but for the most part, it came from the substantial and vigorous element of society. The revival continued through the winter, and in a single year the membership of the church rose from 57 to 246.

It was in connection with this revival, that Sunday schools had their origin in Auburn. An association was formed Nov. 22d, 1817, after the Saturday evening lecture, with a board of managers to visit the families, procure books, and arrange a suitable system of instruction. Three schools were opened the following winter, one for boys, of 101 scholars, in the brick building still standing at the corner of North and Market streets; one for girls, of 73 scholars, in the long room, and a third for the colored people, then excluded from the district school, in a log house near where the prison now stands. This school of 35 scholars was under the superintendence of Henry Amerman, who had recently been ordained an elder, and, as one of the trustees of the district, had been out-voted in his attempt to secure for the colored people the privileges of the common school. He was associated in this philanthropic work with Richard Steel, then a young man from the First Church of Troy, come in good time to catch the revival flame, and ready now, as then, to do any work

for Christ and the souls of men. Indeed, it was the success which had attended a similar effort in Troy, that suggested the school here for this class; and so far as I have been able to find, the first interest in the general movement already noticed was awakened on behalf of the colored people. The children in the several schools, besides committing to memory Scripture verses and select hymns, were taught the catechism, the Lord's prayer, the creed and the ten commandments. The charities of the association, moreover, were dispensed with judicious economy. Each school had its wardrobe for the poorer children, who were allowed to wear the furnished suit of clothes only in school hours. In their report for the first year, the managers express their gratification at the improvement made, and the cheering success of the enterprise. It was some ten years after, that the Sabbath school was organized in the Auburn prison, the first in any penal institution in America, if not in the world. We may not undertake to trace the history of our own Sabbath school, so interwoven is it with

that of the congregation. There is this noticeable fact, however, that with rare exceptions, those who are kept under its influence through its several grades of instruction, and are faithful in their attendance, come into the church early in life, and often from homes entirely destitute of religious influence. A goodly number of its pupils have entered the Christian ministry, eight of whom have been, or are still foreign missionaries. Those who have held the office of superintendent, it is believed, are all living, but one. They are Henry Amerman, Richard Steel, Philos G. Cook, Frederick H. Brown, Henry Ivison, Sylvester Willard, the latter for a period of fifteen years, and more recently William E. Hughitt and S. Hall Morris. The present superintendent is Richard S. Holmes.

It was about this time, the year 1818, that Dr. Lansing projected plans for the establishment of the Auburn Theological Seminary. As early as 1812, while at Onondaga, he had sought the approbation of the Presbyteries in this region, for a similar institution to be lo-

cated at that place. The movement here was a renewal of that project. After consulting with leading members of the congregation, who entered heartily into his views, the way was prepared for the action of the Synod of Geneva, at its stated meeting here in 1819, which organized, and after no little discussion located the seminary on this ground. The buildings were commenced the following year. The eligible lot, embracing ten acres, was the gift of John H. Hardenburgh, whose unassuming beneficence in this, and other good deeds, perpetuate in honor the name indelibly associated with the origin of the town. Something more than \$14,000 from other members of the congregation, two years only after the building of the church, attest its liberal and enlightened policy in advancing the kingdom of Christ. It is a pleasant coincidence, to say the least, that the first professors selected for the infant institution should have come from New Jersey, the State which gave the first missionaries that visited this field when a wilderness. Dr. Henry Mills came earliest, and survived both his com-

peers, Richards and Perrine. It will be the privilege of the historian of the seminary, now approaching its semi-centennial anniversary, to speak in becoming terms of their work, in raising the institution to the position it has so long maintained in the confidence of the Church at large; but it is ours to recall with gratitude and veneration the legacy which, as a people, we share in the memory of these great and good men. Dr. Lansing, notwithstanding his multiplied pastoral duties, served the seminary as its financial agent, until he had procured for its funds, from various sources and modes of contribution, more than one hundred thousand dollars. He also occupied for a while, without compensation, the chair of sacred rhetoric. The ties of sympathy, thus formed between this church and the seminary, have only strengthened with time. In the recent addition to the professorship fund, of \$40,000, one-half of the sum was from members of this congregation, the two largest subscriptions being those of Sylvester Willard and Theodore P. Case, of \$5,000 each, in recognition of which

two of the halls of the institution bear their respective names. The relation has been fortunate in many ways. It has not only served to give the church reputation abroad, but has inured greatly to its spiritual advantage. At the same time, we may hope it has done something to mould the piety and direct the aims of those who have gone from the institution, to preach the gospel throughout the world.

During the year 1819, fifty members were added to the church. In 1820, there was another accession of ninety-five; and in 1821 the still larger addition of one hundred and fifteen. Among those who made profession of their faith within this period, I recognize only here and there a name among the living, as Nehemiah Hoyt, for many years an elder in the church of Meridian, which he aided to found, and more recently chosen to the same office in the Second Church of this city; John Olmstead, for many years the faithful treasurer of the society, and James S. Seymour, not less cherished in our spiritual household, than respected and known where financial integrity

is still held in honor. During the same period, Horace Hills, William Brown, and Conrad Ten Eyck came into the session; also Lemuel Johnson, who soon after removed to Buffalo, and served the First Church there, for a number of years, in the same capacity. Such was the esteem in which this excellent man was held, that in anticipation of his removal to the West, the church elected him an elder, as a special mark of their confidence and sympathy in the midst of a reverse of fortune, which befel him through lack of integrity on the part of others.

It was early in 1822, that Silas Hawley removed to Rochester, in time to take part in the formation of the Brick Church of that city. He was a tanner by trade, and though of defective education, was a man of strong native sense, industrious, frugal, and of active piety. The first religious movements here were very much under his guidance. A short time before his death, he made a brief visit to this city, and was present at a meeting of the session, then a larger body than the original membership of

the church, which he had aided to organize, and served as one of its first trustees, its first deacon, and one of its first elders.

The social meetings of the church continued to be held in the long room until the year 1822, when the lecture room was finished. This was a modest structure, built of brick, and capable of seating about 175 persons. It was never enlarged, and was removed in the spring of 1868, to make room for the new chapel. The part it has taken in the spiritual prosperity of the church can hardly be estimated. Unattractive as it was to the eye, and uncomfortable as it became, memory revered it as the scene of prayer answered, and souls brought from death unto life. The next year fifteen members were dismissed, to aid in forming a church at Grover Hill, afterward the Second Church of Scipio. It will be remembered that this was a part of Mr. Higgins' original parish. A church had already been formed at Cayuga, and one earlier still at Sennett, which took fifteen members from the Aurelius church. Thus reduced in membership and circumscribed in

territory by repeated subdivisions, the old church was re-organized in 1834, as that of Springport, and since removed to the village of Union Springs. Six years after, the present church at the Half Acre was formed from a colony that went out from our own congregation; and now eight Presbyterian churches occupy the territory included in the original parish of the First Church of Aurelius.

In 1824, the session was enlarged by the ordination of Richard Steel, Jared Foot, and Stephen Hamlin, elders; and it was this year that the first death occurred among its members, taking from the church one of its most esteemed and efficient officers. I allude to Conrad Ten Eyck, of whom his pastor could say that he was a pattern to all in the intercourse of life, loving the social circle, where prayer and religious conversation could be freely indulged, and devoted in seeking out the poor of Christ's flock, and ministering to their necessities. With a mind of more than ordinary strength and culture, and a disposition marked by great kindness, he exercised his office with

wisdom and prudence, and gave his whole influence to promote the peace and purity of the church. In the year 1827, Theodore Spencer, Clark B. Hotchkiss, Eseck C. Bradford, Myron C. Reed, and Erastus Pease were added to the session, which had the same year lost two of its members by removal of residence, Jared Foot and Henry Amerman. The latter is still living--the only survivor of the little company that first met for religious worship in the red school-house. This venerable man, whose recollections of the times, in which he bore a prominent part, remain unimpaired, now resides in the neighboring town of Brutus, enjoying the retirement of a serene and cheerful old age

The pastorate of Dr. Lansing covers a period of twelve years and three months, in which there was a succession of revivals with scarcely an interval of rest. They followed each other like showers in summer time, increasing the church in spiritual strength and numbers, and giving it prominence throughout the country, as one greatly favored of God. The whole

number added, during the time, was seven hundred and twenty-six, about one-third of whom came from other churches. With the exception of the last of this series of revivals, which occurred in 1826, in connection with the preaching of Charles G. Finney, then coming into the foremost rank of evangelists, they were the immediate result of pastoral labor.

In 1827 Dr. Lansing received a call from the First Church of Utica; but the Presbytery withheld their consent. The call was twice renewed, and was at length accepted, June 16th, 1829. This separation from a people, to whom he was bound by so many cords of social tenderness and Christian affection, was the most painful act of his public life. The congregation had resisted it for nearly two years, and yielded at length only to the consideration, that a change of place would afford needed relief from the constant and excessive labors of this position.

His ministry of four years in Utica brought a rich blessing to that and neighboring churches. He then removed to New York, and built up

the Houston Street Church, commencing with thirty-five young people, and leaving it with three hundred and eighty-five members. He returned to this city with impaired health in 1844, supplying this pulpit for a year during the illness of the pastor, and laboring as he had strength in adjacent places, in his favorite work of promoting revivals of religion. In 1848, he became the first pastor of the Clinton Avenue Church, Brooklyn, where his ministry was crowned with the erection of the imposing edifice, which is now one of the ornaments of that city of churches. He died at Walnut Hills, Ohio, March 19th, 1857, aged seventy-two years. He was buried with his fathers, in the Golden Hill cemetery near Lansingburgh, his native place, from which, fifty years before, he had gone forth bearing a name of ancient and honored lineage, and with advantages of mental and social culture that wealth affords, to serve the Church of Christ, as one of her pioneer missionaries, and win a fame better than of ancestral honors, and gather riches more durable than of landed estates. The secret of

his success was not so much in his gifts, great though they were, as in his entire and enthusiastic consecration of himself to the direct and spiritual aims of the gospel ministry. With an ardent nature, and tastes which in youth sought gratification among the gay and aristocratic, preaching to save souls became his passion, and the humble and devout of Christ's fold his delight. From the moment of his conversion, in the great revival of 1802, in Yale College, from which he graduated in the class with John C. Calhoun, he turned his back for ever upon the avenues of worldly ambition, and sought the honor that cometh from God only. His soul was in his voice and whole manner, whether he prayed, or preached, or read a hymn. He was gentle and loving as a child, winning the young to his confidence, while there was born in him a courage and spirit of command, that would have led a charge in battle. He was by no means a sensational preacher; neither did he tolerate the idea, that a revival could be forced by special means, though no bishop ever kept more vigi-

lant watch for the signs of its coming. He had faith in God, and in the power of the truth, and the work of the Spirit; and this it was that made his ministry here, and wherever he went, so efficient.

A year elapsed after Dr. Lansing left, during which the pulpit was supplied by the professors of the Theological Seminary, when a call was extended to Rev. Josiah Hopkins, of New Haven, Vt. He was installed September 28th, 1830. Dr. Wisner preached the sermon. The church edifice had recently been lengthened by the addition, or rather insertion of eighteen feet, which improved its proportions, at the same time that it gave the needed room. It was accomplished with equal economy and success, by dividing the building in the center, thus preserving intact the elaborate architecture of the two ends. The work was under the charge of Deacon John I. Hagaman, a skillful architect, who did much of the additional carving with his own hand. Incipient steps had also been taken to form a second congregation. Whatever was thought then of the reasons

which led to this movement, or of its necessity at that particular juncture, results show it to have been timely and judicious. There was an honest difference of judgment, not confined to this locality, as to measures, and, to some extent, the interpretation of doctrine, with an equally strong attachment to the formulas and usages of the Presbyterian Church. The best thing was done; and happily nothing occurred, which now needs vindication or apology, in the origin of the movement that led to the organization of the Second Church, with sixty-six members, dismissed from this church for that purpose. Both have found ample room in which to work, and have, in a common faith and order, wrought together amid revival scenes, which have continued to characterize this community.

The pastorate of Dr. Hopkins began with a membership thus reduced, the congregation proportionately lessened, and the church-edifice enlarged to its present size, among a population of a little more than 3,000, and

supplied with five churches. But within one year from the date of his installation, two hundred and thirty-five were added to this church, nearly four times the number it had given to form the Second Church, which within the same period received an addition of about an hundred members. The next year seventy more were admitted to this church, still a larger number than had gone out from it two years before, to plant another church of Christ; and this, too, for a population scarcely one-fifth as numerous as that which surrounds us to-day. This I regard as one of the most instructive facts in our history. "There is that scattereth and yet increaseth."

The great revival of 1831, of which these were some of the fruits here, was not restricted to place or measures. It filled the land with joy, and the churches not visited by the gracious baptism were the exceptions. In some localities, as in this, evangelists were employed; but similar results, elsewhere, attended the ordinary means of grace. It was truly a harvest season, in which the patient sower and the

zealous reaper rejoiced together. It so occurred here, that Mr. Finney, whose labors, six years before, had left such a favorable impression, was passing through the village from Rochester, where an extensive revival had accompanied his preaching, when he was induced, at the earnest solicitation of the people, and the indications of an incipient revival, to change his plans and remain. He was then in the prime of life and at the height of his fame. As a preacher of the law, in the breadth of its requirement and terror of its penalty, he was without a rival. The glance of his full sharp eye and the tones of his commanding voice were in keeping with the sterner aspects of truth, which he never failed to present with searching discrimination and powerful effect. The opposition was great, but the work went on with resistless energy. During his stay of about two months, Mr. Finney preached in no other pulpit than this, but the results were by no means limited to this congregation. Many, who ascribed their conversion to his instrumentality, united with other churches in the

village and vicinity; and now, after a generation has passed, and with it the prejudice of the time, there can be no question of the service then rendered to the cause of vital religion. It is not necessary to ask the few who remain to speak of those days; the silent and impartial pages of our church register furnish abundant testimony to the stability and great value of the accession of 1831. And it is only the simple truth of history to say, that next to the cherished names of Lansing and Hopkins, in the earlier memories of this church, stands that of Charles G. Finney.

In March, 1832, James S. Seymour was ordained an elder to fill the vacancy occasioned by the death of John Oliphant, which occurred the previous winter. Father Oliphant, as he was familiarly called, was a native of the north of England, and after residing some years in London, came to this place in the autumn of 1811, and for a while attended the services of the Episcopal church, to which he had been most accustomed. He became a member of this church on profession of his faith, in 1813;

and a year after, was chosen as one of its first elders. He was a man of simple habit, a tailor by occupation, of scrupulous integrity and of good report among his neighbors. He was greatly beloved and trusted in the church, as one of the most judicious and godly of its spiritual officers. The poor and afflicted were familiar with his kindness and sympathy. His experience of divine things attained uncommon clearness and depth, and his habitual frame was unworldly and spiritual. He had rare gifts, joined with a humility which ever led him to regard himself as the least of his brethren. He has left the deep impress of his influence upon the church he loved so well, both in word and life; and the estimate in which he was held can hardly be exaggerated. While lingering on the verge of life, and certified, in his own impressions, of the very day he was to depart, his anxiety that nothing should be left undone by him, for the good of others, led him to prepare addresses to his fellow-members of the session, to the church and his unconverted neighbors, to be read at his fune-

ral. The request was complied with, and gave a singular impressiveness to the occasion, in the presence of a large concourse of citizens.

There were other general revivals occurring in 1833, 1838, and 1840, with large additions, and considerable increase in the intervening years.

This may be styled the era of evangelism in our history. After Mr. Finney, came Jedediah Burchard, whose well-known methods had invoked severe criticism in other places, and been attended with high excitement. It must be said, however, that at no previous time had there been such thorough and systematic preparation for united effort in the use of whatever instrumentality, it might be deemed best to employ. Indeed, before Mr. Burchard came, and with scarcely any knowledge of his peculiarities, there was a mutual pledge of the members of the church to work together without complaint of, or to one another, desirous only that the greatest good should be secured. The eccentricities of the preacher did no harm, while doubtless many were reached and

saved by the truth, who otherwise might have remained indifferent; and it is the testimony of the time, that as large a number from the adjacent towns, drawn to the meetings, were converted, as united with this church. Mr. Burchard was followed five years after by Mr. Avery, deemed more judicious, and judged by the numbers who then professed hope in Christ, not less effective. Mr. Orton, who seems to have combined in an excellent degree the zeal of the evangelist with the discretion of the pastor, is also remembered with gratitude for his useful labors. But notwithstanding the diversity of gifts so manifest in these several servants of God, and the conflicting judgments formed of their modes of work, at the time, there was a remarkable uniformity of result, not less in the spiritual, than in the numerical increase brought to the church. What that result might have been, under the stated ministrations of a less instructive and more impulsive teacher and guide, we may not conjecture. The fact remains, that this church owes to those palmy days of its increase much

of its character and influence, its sinew and strength, for a generation. There may have been things done not desirable, and certainly not to be repeated ; but the truth abides that God uses varied instruments to advance his kingdom, and so orders the issue that "Wisdom is justified of all her children."

It was during these years that the Presbyterian Church throughout the country was agitated with questions of doctrine and discipline, which resulted in the famous excising acts of 1837. That history is too well known for repetition, and it is referred to now, because the Convention, in which the excised portion took on form and new life, was held in this house, giving it historical associations worthy of record. The convention met, August 17th, 1837, and was composed of one hundred and fifty-nine commissioners, clerical and lay, representing forty-seven Presbyteries. The venerable Dr. Richards presided. Drs. Patten and McAuley, of New York, and Hillyer of New Jersey, and Albert Barnes, from Philadelphia, were present, with their counsel and sympathy.

Among the leading men of the body were Drs. Lyman Beecher, Samuel H. Cox, Luther Halsey, Joseph Penny, then President of Hamilton College, and Judge Jessup, of Pennsylvania. The act of the General Assembly was declared to be unconstitutional and therefore void, and the judicatories, whose rights were thus invaded, were counselled to preserve the union and integrity of the church on the principles of good faith, brotherly kindness, and the constitution. A summary of doctrine, as believed and maintained by the excinded portion, was affirmed—the same that was so cordially endorsed by the last Old School Assembly—and the basis of the new organization, in case separation should become inevitable, was completed.

The discussions were animated and protracted, and when, on taking the vote, it was found that the action was unanimous, business was suspended, and amid tears of joy the convention offered solemn thanks to God for the auspicious result. The crisis was safely passed. Thirty years have wrought their changes; and

the severed branch, that then took new root, has grown until its boughs have met and mingled with those of the parent tree, adorned with the same foliage and bending with the same precious fruit. Reunion with reconciliation has come; and the indications are that scarcely will this house have been taken down, before we shall see our beloved Church made one again in form, as indeed it is one in name and doctrine, spirit, and life.

Dr. Hopkins served the congregation for a period of nearly sixteen years, with characteristic fidelity and great acceptance. The church received, under his administration, nine hundred and seventeen members, five hundred and sixty-three of whom united on profession of their faith. The additional elders in his pastorate were Abijah Fitch, Theron I. Pond, Cyrus Lyon, Nathaniel Lynch, and John S. Bartlett, in 1836: and, in 1843, Lewis Bailey, Joseph B. Hyde, Horace Hotchkiss, and Jedediah Darrow.

Father Hopkins is the first of my predecessors, of whom I can speak from personal

acquaintance. Neither brilliant in style nor attractive in manner, he commanded attention by the clearness of his thought, and carried conviction by the force of his inexorable logic. His zeal for sound doctrine made him intolerant of error. He was never afraid of the truth; but with this boldness in the gospel, he mingled a simplicity and kindness of heart, which disarmed prejudice and won the respect and good-will of the entire community. He was tall in person, rugged in feature, and of godly mien; and when that smile, many of you remember, came from his heart to his face, and lit up his countenance, it beamed with the beauty of goodness. With a physical frame hardened by early toil and rustic habit, and a mental culture not common outside the advantages of a liberal education, he nevertheless sank under the burden of his protracted ministry here, and was compelled to ask for a dissolution of the pastoral relation, which was reluctantly acceded to by the congregation. He continued, however, as his broken health would permit, to preach for limited periods to

neighboring churches, in one of which he was successful in healing divisions, and in another, that of Springport, was permitted to witness a precious revival, when he retired to the Water Cure at Geneva, where he died, June 21st, 1862, in the seventy-sixth year of his age. His remains were brought to this city, and after appropriate services in this house, were borne by the senior members of the session to the North street cemetery, where they now rest with those of Richards, Perrine, and Mills, amid the graves of many to whom he ministered in life, awaiting the resurrection of the just.

The church had now outlived the generation that formed it. Of its original members not one remained. Nearly seventeen hundred names had been enrolled on its register, more than twelve hundred of which were designated as having been removed by letter, or as having departed this life. Some few had been excluded by discipline, and the number remaining in communion with the church was four hundred and forty-six. It had hitherto been under the ministry of men of large pre-

vious experience and widely known, but it now chose its third pastor, Henry A. Nelson, from the Theological Seminary, in which he was about finishing his preparatory studies, and he was installed, July 26th, 1846, within a month after his graduation. The relation then formed, and which continued for ten years, proved in some important particulars a transition period in the life of the church, in which, with some change of method in administration, all that was of permanent value was retained. It became the habit to look for enlargement in connection with the regular pastoral ministration and its allied agencies, rather than to special efforts, which had characterized some previous years. At no time had there been such system and organization in the use of the peculiar facilities afforded by our admirable ecclesiastical polity, to develop the efficiency of the church. To aid the pastor in his work of supervision, the whole membership was arranged into twelve classes, the number of ruling elders, and each class put in special charge of a single elder. At the same time the

term of service of the elders, now divided into four classes, was limited to three years for each class, unless rechosen at the annual meeting. This arrangement was intended to bring the church and its spiritual rulers into more immediate sympathy; and it is worthy of note, that in the twenty years since this measure was adopted, in no instance has the church failed to reaffirm its original choice. Six of the present members of the session were ordained to their office under Dr. Nelson's ministry, and eleven in all; viz: in 1848, Sylvester Willard, Joseph Clary, Henry H. Cooley, Daniel Hewson, Thomas M. Hunt; in 1853, George Crocker, Israel F. Terrill, Harmon Woodruff, Franklin L. Griswold; and in 1854, James Hyde and George Underwood. A similar arrangement pertains to the functions of the deacons in their delicate and most Christian ministry to the poor. As another feature, and as a valuable educational influence, the establishment of the Parish Library deserves mention, now numbering over twelve hundred volumes.

In 1850, our present bell, with whose pleasant tones and faithful calls to the house of prayer we have become familiar, took the place of the old one, whose last work was to sound an alarm of fire; and two or three years afterward, the house itself, which had begun to wear a neglected look, was thoroughly renovated in appearance, at a cost of about \$1,200.

The accessions to the church during Dr. Nelson's pastorate number three hundred and ninety-seven. There was no very large increase at any one time, but a steady and healthy growth, with entire harmony and a mutual confidence and esteem, alike honorable to pastor and people. But he was needed in a more difficult and prominent position, and the congregation acknowledged the claim, which was pressed with becoming earnestness. Dr. Nelson was called, in 1856, to the First Church of St. Louis, to fill the place of the lamented Bullard; and I only say what is well known, that to the influence of no one man is it more due, that Missouri finally yielded to the measure of voluntary emancipation, and

maintained, as a Border State, her loyal attitude during the fearful years of the country's struggle with rebellion.

I have thus endeavored to trace the annals of the congregation under the successive pastorates of my predecessors. The twelve years that remain form a considerable, and in some regards, a critical period in its progress, as also in the life of the nation. Its scenes are too vivid in the memories of the living to be rehearsed, or even referred to on this occasion, except for the sake of completing this historical record. The present pastor was installed November 5th, 1857. The commanding position of the church and the probabilities, then quite strong, that it had reached its limit of growth, with the fact that the city itself had begun to decline in population, were discouraging circumstances. Moreover, the trade and finance of the country were under a cloud. Its industrial and political interests were alike unsettled, and its future gloomy and portentous. But before the year 1857 closed, there were signs of spiritual good, and the year 1858 opened

with the promise of what proved the most general and wide-spread revival of religion which had visited this or any other land. It was the preparation of the country for the fierce political struggle of 1860, which involved principles that had been in antagonism from the foundation of the republic, and for the conflict of arms which followed, convulsing the nation in terror and blood. The additions to our communion during this year were seventy-six.

In April, 1861, came the war, when as a congregation we recognized the relations of religion to patriotism, both in the utterances of the pulpit, and in our meetings for conference and prayer. The first regiment of volunteers recruited here, and afterward known as the "Old Nineteenth," assembled in this house, the Sabbath before leaving for the field, and were addressed by the pastor from the words, "Be strong and of good courage, and let us play the men for our people and the cities of our God." In the several regiments raised in this vicinity, this congregation was repre-

sented by some of our active church members and most promising young men. In the spring of 1862, after two years' experience of the war, another revival occurred, the subjects of which were chiefly among the young, and resulted in fifty-eight additions to our membership.

The return of peace found the congregation strong, united, and prosperous. Its loyal attitude during the war, with entire freedom in the pulpit to adapt the truth to every phase of the conflict, had been maintained without discord or disaffection. The discipline of the war, with the illustrations it furnished of the vital doctrines of the gospel, had wrought in the popular mind a deep conviction of the divine sovereignty and human dependence. If as citizens we should be loyal to the Government, as men we should be loyal to God. Submission to his government, the sin of rebellion, the requirements of justice, and reconciliation alone through the blood of the cross, were truths with which you had become familiar, not as abstract doctrines, but as things of prac-

tical and pressing consequence ; and the year 1866 brought the blessed harvest, the seed of which had been sown in tears. Old and young alike yielded to the love and claims of Christ, and one hundred and one were added to our communion, the largest accession, in any one year, since the great awakening of 1831.

The entire number that have entered into covenant with this church, from the first, is twenty-five hundred and ninety-six. Of this number, fourteen hundred and forty-seven joined on profession of their faith, and eleven hundred and forty-nine by certificate. There have left with letters to churches in other places, or have deceased, nearly two thousand, an average yearly draft upon our numbers of thirty-five ; showing that the church must have renewed its average membership once in about every ten years, to maintain its position, indeed its existence. The additions of the last eleven years are four hundred and forty-seven. Sixty-eight of its members have entered the Christian ministry, thirteen of whom appear on our roll as having united on examination,

and the others as having brought letters from their respective churches, in most instances, after entering the Theological Seminary. Herman Norton and Morris Barton were among the converts in the revival of 1817. Both, after filling spheres of large and varied usefulness, have entered into their rest. Of those who were converted while members of the Sabbath School, and subsequently devoted themselves to the work of foreign missions, we have the names of Dibble, of the Sandwich Islands; Pease, of the island of Cyprus; Bradley, of Siam; and Steel, of Madura. One has entered the ministry from the eldership, Theodore Spencer, now of Utica, and one, Thomas B. Hudson, of North East, Pa., after serving the church as a deacon. The whole list, too large for enumeration, embraces many of choice spirit and approved fidelity in the Master's work in widely scattered fields of labor.

The church has had thirty-nine elders, fifteen of whom have removed their residence, and ten died while in office. Three, viz.,

Albert H. Goss, Charles A. Lee, and Henry J. Sartwell, were ordained under the present pastorate. The session has ever enjoyed the confidence of the whole body of its constituency, and never more than in times when most tried by cases of discipline that called for the exercise of wisdom and firmness. In no instance from the first, has an appeal been taken from its decisions, and in none has a conclusion been reached by a divided vote. Of the ten who have died, besides the names of Oliphant and Ten Eyck, we cannot fail to recall to-day those of Bartlett and Hyde, Reed and Darrow, Hamlin and Hunt, Clary and Underwood, men of varied gifts and graces, but alike dear to memory.

Of the thirty-three deacons who have ministered sympathy and help to Christ's poor among us, seventeen have at different times been transferred to the bench of elders. None have died while in this office; and of the six that remain, all but one received ordination at my hands. Those who have held the office, and not already mentioned in connection with

the eldership, are Palmer Holley, John I. Hagaman, Albert Walcott, John R. Hopkins, Gilbert M. Milligan, James B. Wilson, Charles Hall, Stephen Ball, Joseph G. Downer, Thomas B. Hudson, Isaac Cooper. The present board consists of Eliphalet F. Putnam, Richard H. Bloom, Charles P. Williams, Haverly Brooks, Mortimer L. Browne, and James Seymour, Jr.

I could also speak of the ability and scrupulous care with which the secular affairs of the congregation have been conducted by its board of Trustees. It is a responsible and often perplexing task to provide for "the outward business of the house of God," requiring not only financial experience, but a delicate appreciation of spiritual interests, which otherwise might receive detriment. I mention such sterling names as David Hyde, and John H. Beach, of the past generation, the more freely, as representatives of the class of men who, though not of its membership, have given to the church, up to the present time, their gratuitous and invaluable services.

The praises of the sanctuary have been

led by such men as Thomas Hastings and Deacon Rollo, in days when the choir extended nearly half around the galleries; and subsequently by William H. Brown, Henry Ivison, and James R. Cox, the latter for a period of more than twenty years.

The expenditures of the society for salaries, building, repairs, etc., exclusive of the present outlay on the new edifice, fall somewhat short of one hundred and fifty thousand dollars. The benevolent contributions, for the last twelve years, have reached an average of four thousand dollars a year, and from the beginning will not differ much from the aggregate cost to the society of sustaining religion at home. These are small figures, compared with what has been accomplished, less even than the capital invested in single secular enterprises in our own city.

But I will not detain you longer. At best, much that belongs to the history of which this is a mere sketch must remain unwritten. It is not therefore lost. The scenes which have made this house so memorable, and this church

so honored of God and loved of men, have their imperishable record in the hearts of many witnesses. The silent and constant influence of such an organization in its own locality on individual mind and destiny, on the family, to which in form and purpose it is nearly allied, on the rise and growth, the social and business relations, the morals and whole character of the community, may not be fully appreciated, but can never be ignored. Its infirmities, mistakes, and shortcomings are forgotten as of no account against the fact that it has stood for the defense of sound piety and pure morality, giving timely and courageous testimony against social evils and organic sins, and fostering the graces and activities of the best type of christianity, as generations have come and gone. It has, all this while, been sending out its members, not a few of whom have been instrumental in starting new churches or giving help and guidance to such as were yet in their infancy, and some of whom have given themselves to the work of the Christian ministry in our own country and in heathen lands, until

its influence is felt round the world. Results like these cannot be measured. That little band of six women and three men, who, fifty-eight years ago, put in motion this train of influences, though never so sanguine, could not have anticipated what, to-day, we review with gratitude and wonder. Truly, they did their work well, and this is their reward. They started on the right foundation, and "builded better than they knew." They planted the true seed, and now behold the increase God has given in multiplied harvests. This is God's building; this is God's husbandry. One law has marked its progress, through various epochs—new instruments and new methods, but one foundation, and that Jesus Christ—different plantings, but all of the good seed, which is the word of God. What, then, if these beginnings had been less spiritual and more tolerant of error or formalism, leaving them to take early and exclusive root on this favored ground! Even with the same creed and church order, how meager and barren, comparatively, would have been our history

as a people, had it not been for that series of revivals of religion, which commenced with the erection of this house of the Lord, and now invest it with hallowed interest. Some of you remember those days of fervid zeal, when the unsympathizing were wont to call it the Old Furnace, and indeed at times the spiritual temperature did come to melting heat; but such are the fires in which character is smelted of its dross, and from which it is moulded into forms of grace and power. God grant that his word as here spoken may never cease to be "as the fire and the hammer that breaketh the rock in pieces;" and may the gracious showers which have made this spot like a "well watered garden" never give place to spiritual drought and barrenness! With no blind adherence, however, to measures which have had their day, but with methods adapted to the times in which our lot is cast, and in harmony with the truth and the spirit of God, it is for us to accept anew the responsibilities thus imposed, to maintain the character and prestige of the church of our choice. It has

new work to do, in common with the churches of our own and other names, for our growing city, and a vastly greater work than ever before for our country, still expanding its territorial limits, and for the world now everywhere opened to the gospel.

In leaving this venerable sanctuary, as no longer suited to the wants of the congregation, we accept the new and larger work before us. We yield up whatever attachments we may have to the material structure, for the sake of the spiritual house, which has made this all it is, to memory and affection. We leave behind no gift and no promise, nothing of all that has invested the place with its precious associations. We take with us the same gospel of grace which has so long been preached within its walls: the same ordinances which have made it the center of holy attraction to multitudes: the same simple and effective agencies so honored of the Holy Ghost in his converting and sanctifying work. We do not leave this house as those who built it first entered it, few in number, a new organization with

no history, and struggling for its true position in a rapidly forming community ; but we leave it in the strength of numbers and character, and with a spiritual capital garnered from the toils and prayers, the faith and works, of two generations. Let us then go from the dear old house with gratitude for what has here been wrought, with humility and penitence for past failures and sins, with fresh courage to avow and maintain the doctrine and order vindicated by such results, and above all, invoking the presence of the Saviour and Head of the Church to go with us. Then, indeed, will the new temple, which is to rise on this consecrated ground, be another house of the Lord ; another place hallowed and kept of Thee, O God, where, through coming ages, "one generation shall praise thy works to another, and shall declare thy mighty acts."

NOTES.

PAGE 1.—There were three services on the last Sabbath in the old church. The historical sermon was preached in the morning. In the afternoon, the Second and Central churches, with their pastors, united with the First Church in the Sacrament of the Lord's Supper. It was a delightful family re-union, and a season of Christian fellowship long to be remembered. Nine persons were admitted to the church on profession of their faith, reminding us of the precise number of which it was formed, fifty-eight years before. One of the number, an aged man, of seventy-nine years, was present when the house was dedicated, and has been a regular attendant upon its services for more than half a century. We were also permitted to welcome to the sealing ordinance a lad nine years of age,—a child of the covenant.

The farewell meeting was held in the evening, the several congregations again uniting, as in the previous part of the day. The session had very appropriately extended an invitation to Rev. Henry A. Nelson, D.D., the only one of the former pastors of the church now living, to preach the last sermon in the old house; but the special duties of his position in the Lane Theological Seminary, to which he had been recently called, prevented his acceptance. His letter, written to the pastor, was read at an early stage of the exercises, and is here subjoined, with the omission of a single paragraph, of more private interest :

"LANE SEMINARY, Cincinnati, O.

February 27, 1869.

"MY DEAR BRO: Can you guess what emotions, what memories, and what hopes your letter, just received, stirs within me? Yes, being a pastor, and pastor of *that* people, longer now than I was, *you can*. To preach the last sermon in that dear old church, the most beautiful structure, to *my* eyes, that they ever looked upon—in which I knelt to receive 'the laying on of the hands of the Presbytery;' in which I first took upon my conscience the pastoral vows, and on my heart the sweet burden of the pastoral care; in whose pulpit, for ten years, I weekly saw those hundreds of thoughtful and reverent faces upturned to mine; at whose sacramental table I broke the bread and gave the cup, in the name of Christ, some sixty times; whose columns, and arches, and galleries, and aisles, and pulpit—with every line and leaf in all its profuse and elaborate carving, are imprinted 'in my mind's eye,' ineffaceably; the very throbbing of whose wall behind me, at the strokes of its bell, made it seem *alive*; that blessed old edifice now about to resound, for the last time, to the voice of a preacher, and the privilege offered to me, that it should be *my* voice! Dear brother, I can think of no body of men who could offer me a privilege and an honor, which would be harder not to accept.

* * * * *

"What memories of saintly men and women will throng you on that evening! Men and women who have trod those aisles, and occupied those seats, and shared the life of that people! Clary, and Underwood, and Bartlett, and Hyde, and Darrow, and Hamlin, and Hunt, and Oliphant—Hopkins and Lansing—Mills and Perrine—and Oh, how many more—if less conspicuous, not less dear!

"Memories too of what scenes, solemn, thrilling, joyous, sacred! Large companies crowding the space before the pulpit, taking the

vows of God upon them ; single individuals standing there alone, calm and determined, for the same purpose ; coffins resting there amid tearful groups, for a few moments, and then reverently borne away ; bridal companies bright and joyous, and full of hope—what memory can recall the full succession of pictures ? To me, I own, these special and less frequent scenes have less aggregate power than those more habitual, more quiet, more constant. The every Sabbath gathering, the groups meeting at the corner and turning in at the gates, the smiling yet serious faces moving through the lobby, the gradual and not slow filling of the tiers of pews, the measured strokes of the bell, the solemn peal of the organ, the reverent silence of prayer, the lifting up of voices in sacred song, the serious attention to the holy word, the quiet and thoughtful departure to so many homes, bearing away ‘ things new and old ’ dispensed from the divine treasures, and then the innumerable evidences that ‘ help from the sanctuary and strength out of Zion ’ had been vouchsafed to many spirits, and comfort and peace to many sorrowful or worried hearts—this continuous, tranquil current of history, this steady, warm, blessed life of a people, sharing the experiences of such a sanctuary—is there anything else like it outside of the city in which the fullness of God’s luminous presence leaves no need of sun or of temple ?

“ May you, my brother, and that dear people, take your leave of that holy house, with God’s most gracious benediction. May the ample and more durable structure that is to replace it, have as precious and a longer history. From foundation to top-stone may it all ‘ *be God’s.* ’ May its roof shelter many generations of worshippers ; and may its walls and its towers be standing when the earth shall be full of the knowledge of the Lord.”

Addresses, in full sympathy with the occasion, were made by Rev. Samuel W. Boardman, pastor of the Second Church, Prof. Edwin Hall, D.D., and Prof. Samuel M. Hopkins, D.D., of the Theolo-

gical Seminary. A letter was also read from Prof. J. B. Condit, D.D., regretting his unavoidable absence from the city on this day, and concluding as follows:

“What a day it will be to you and the people of your charge.—a day of mingled emotions, of sadness and of thanksgiving to God. In some sense there will be a concentration of the power that has been acting on mind within the walls of that edifice for fifty years. My prayer is, that God will be with *you*, to strengthen and comfort you, when you utter your last words in that hallowed sanctuary; and that he will encompass that utterance, as it shall interpret and enforce the lessons of the solemn hour, with an influence that shall bring to a decision for Christ the many who have been long standing at the very door of the kingdom.

“Then before those walls are taken down, the record can be made of this Zion concerning such: ‘This and that man was born in her. The Lord shall count, when he writeth up the people, that this man was born *there*.’”

Prayers were offered by the aged men who remembered “the former days;” and, after a few remarks by the pastor, the congregation, led by the choir, sang the hymn,

“Jerusalem, my happy home,”

and were dismissed with the apostolic benediction.

The building has since been carefully taken down, with a view to its re-construction, in somewhat diminished proportions, but preserving its general appearance, at the junction of Franklin and Capitol streets, on a lot the gift of James S. Seymour, Esq. It is intended for the use of a church enterprise, established in that part of the city some two years since, and in a neighborhood whose population outnumbers that of the entire village when the church was first built.

PAGE 6.—The Owasco colony made a temporary settlement near

the Cayuga Lake, about a mile and a half north-west from Ludlowville, now in the town of Lansing, Tompkins Co., N. Y., before fixing on their permanent location. They left Gettysburgh on the 30th of April, 1793, and came to the end of their tedious journey on the 4th of July, having been compelled, portions of the way, to open a road through the forest. The church they built at Owasco in the summer of 1797 was of hewn logs, with slab seats, and galleries on three sides. Its size was 25 by 30 feet, and was in use until 1815, the year before the great revival in the parish, under the ministry of Rev. Conrad Ten Eyck, when 351 were added in a single year to the two churches of Owasco and Sand Beach, then under one pastorate. An account of this revival was extensively published at the time, and excited attention throughout the country.

PAGE 12.—The Centre House, so often referred to in the earlier annals of the congregation, stood on Genesee street, near the junction with Market street, and was first kept by David Horner, and afterwards by Henry Amerman. The building was removed some years since to Fulton street, nearly opposite School House No. 1, and re-fitted into an attractive private residence, with its original size and proportions preserved, and is now owned and occupied by William Lamey, Esq.

PAGE 14.—Major Van Valkenburgh, who presided at the meeting for the formation of the Society, was a patriot of the Revolution, having been in the battle of Bunker Hill, and several of the severest engagements of the War. He resided about two miles east of the village, on lands received for his military services, and subsequently divided into farms, which were occupied by his sons. His residence was the double brick house still standing on the Walker farm. In 1817 he became a member of the Church on profession of his faith, which he honored by a well-ordered

and consistent life. Hon. R. H. Van Valkenburgh, the present U. S. Minister to Japan, is his grandson.

PAGE 27.—The following articles from the village press, reflecting the spirit of the time, will be read with interest:

[From the "Advocate of the People," Nov. 6, 1816.]

"The new church now completing in this village by the Presbyterian congregation, reflects high honor on its projectors and patrons, and is certainly a great ornament to the village of Auburn. It is also acknowledged by every stranger and traveler with whom we have conversed, to be one of the most elegant buildings, as a church, of any in the state. The great bell intended for this edifice, and which weighs 1,250 pounds, was on Saturday last raised and hung in its proper position, without accident. The spot on which this stately pile now stands, with the surrounding country, was, twenty-two or twenty-three years ago, covered with immense forests. * * * We understand this building has been thoroughly viewed by the Hon. Simeon De Witt, the Surveyor-General of the State, who pronounced it the best piece of architecture of the CORINTHIAN order, within his knowledge. The principal builder, we are informed, is Mr. Lawrence White, formerly of New York, whose promptitude and skill in workmanship have done honor to his profession, and he certainly deserves the highest commendation which an approving public can bestow. * * * We sincerely wish it may become a place of general resort at all times when opened for Divine service, and that the congregation may have the felicity of procuring a PASTOR who will be an ornament to the station, and be the means of winning souls to the cause of his DIVINE MASTER."

The "Advocate of the People" was published by Mr. H. C. Southwick, whose gift of a large and finely bound pulpit Bible was duly acknowledged at the time by the trustees, as also by the pastor in his dedicatory sermon.

[From the "Auburn Gazette," March 12, 1817. published by Skinner & Crosby.]

"On Thursday last, the new Presbyterian church, in this village, was dedicated to the service of God. The construction of the building is neat and elegant. The expense of it, when completed, will be between sixteen and seventeen thousand dollars. The day was uncommonly fine. The house was opened at half-past ten, and immediately filled. The appropriate services of the day commenced at 11 o'clock; the introductory prayer by the Rev. Mr. Poole of Brutus; the sermon and dedicatory prayer by the Rev. D. C. Lansing, the pastor elect. Appropriate music was well performed by the choir of singers. The exercises of the day were highly pleasing to a crowded audience. The elegance, solemnity, and pathos of the sermon were calculated to arrest the attention, and we believe made an impression on every heart.

"The trustees of the Presbyterian society, under whose care the church was built, certainly deserve well of the community. The edifice does honor to the spirit, enterprise, and liberality of its patrons, and does honor to the rising village. Few are the years since this place of our habitation was a WILDERNESS, where the songs of Zion were never sung, and the prayer of faith never uttered. The third and fourth stanzas in one of the hymns sung on this day, were peculiarly appropriate, and produced a corresponding effect:

Once o'er all this favor'd land.
 Savage wilds and darkness spread;
 Sheltered now by Thy kind hand,
 Cheerful dwellings rear their head.
 Where once frowned the tangled wood,
 Fertile fields and meadows smile;
 Where the stake of torture stood,
 Rises now Thy Church's pile.
 Where the arrow's vengeful flight,
 Sex, nor age, nor childhood spared,

Frail was skill and power was right—

There Thy gospel's sound is heard!

Heard alas! too oft in vain,

Yet, with mild prevailing force,

Spreads its love-diffusing reign,

Nor can aught impede its course."

PAGE 37.—The omission of a line, in the correction of the proof-sheets, as the discourse was passing through the press, qualifying Mr. Hardenburgh's gift to the Theological Seminary, renders an additional statement necessary. The conditions required by the Synod of Geneva, in locating the institution at Auburn, were the procurement of ten acres of land for a site, and a subscription of \$35,000 in the county of Cayuga. Four acres of the land on which the Seminary now stands were obtained of the Messrs. Cuyler of Aurora—two acres by gift, and the balance by exchange for an equal amount of land adjoining the Seminary lot, procured from the Hardenburgh estate, which, together with six acres additional, and eight acres in all, constitute the gift of Mr. Hardenburgh to the institution.

PAGE 67.—The following reminiscences of Rev. M. L. R. Thompson, D.D., who united with this church at an early age, are of interest in this connection. They are taken from his biographical sketch of Rev. Reuben Tinker, who was the classmate of Mr. Dibble, in the Theological Seminary, and his co-laborer in the missionary work:

"The writer has special reason for remembering Sheldon Dibble, one of the purest, noblest, sincerest souls that ever dwelt in a human body. He was a missionary from his boyhood; converted in very early life, his whole character was developed and matured under the influence of Christian principles. I knew him intimately. At school, in Auburn—Noble D. Strong was our teacher—we sat side by side for three whole years, studying the same les-

sons. There sat *Pease*, also at the same form, *Lorenzo W.*, our classmate, who also became a missionary of the American Board, and died many years ago on the Island of Cyprus. My heart is dissolved in tenderness, while I recall the memory of these dearest and truest friends of my early days. . . . Neither Pease nor myself was converted, and never shall I forget the faithful and affectionate endeavors, which Dibble never ceased to make, for our spiritual good—his earnest occasional exhortation, his constant care to commend religion to us by his example, and his gentle, loving, tearful reproofs, when he found either of us guilty of any serious fault—often by a mere look, with his large blue eyes swimming in tears. He lived in the family of good old Colonel Bellamy, and paid for his board by his labor out of school hours, “doing,” as we say, “the chores.” How shall I forget the times when he used to take me into Col. Bellamy’s barn and there talk with me about my soul, and pray with me, and for me, on the hay-mow. And how shall I forget the times, when, having prevailed on me to accompany him in an excursion through the outskirts of the village, to distribute religious tracts, he used to lead me off, after the work was done, to an old lime kiln, in a retired field, and there pray fervently for a blessing on what he had done, and for me, that I might become a faithful and true servant of Jesus Christ.

I thought at one time, during those days, that Dibble’s prayers were answered, and that I had become a Christian. Well do I remember the day when I first indulged such a hope, and told him of it. A happier person than he was then, I never saw. It seemed as if he could not contain his joy. He literally shouted and fell upon me, weeping tears of unutterable happiness. Dibble was possessed of far more than ordinary intellectual power, as well as of more than ordinary piety. He was really an uncommon man, as all who knew him might testify. His “Voice from the Sandwich Islands,” and his “Thoughts on Missions,” pub-

lished by the American Tract Society, will abundantly sustain what I say of him, both in regard to his intellect and heart.

The people in Auburn remember, some of them at least, those famous monthly concerts in which Tinker and Dibble took a part. Their prayers, which seemed to take the very Heavens, and their earnest spirit-stirring appeals, I almost fancy are sounding yet in that old session-room of the First Presbyterian Church ; and some of the better sort, I have no doubt, hear them occasionally to this day. Not only at the monthly concerts, but at all the prayer-meetings, and conference meetings, and fast-day meetings, in the Sabbath school, and in all the gatherings for religious use and edification their prayers and addresses were listened to with deepest interest and effect.

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